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# The Lion

August 2004 Vol. CXXIX, No. 8

An Unofficial Newsletter for Members Only of  
Saint Mark's Parish, Denver, Colorado

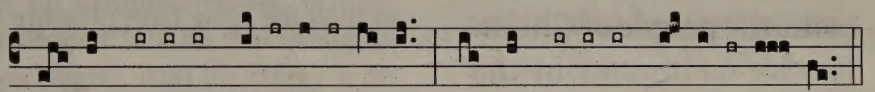
## ON THE FALLING ASLEEP OF THE MOTHER OF GOD

From a Sermon by Saint John Damascene  
(Orat. II de Dormitione B. V. M.)

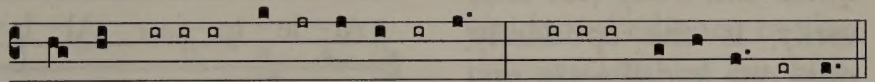


## August 15 – The Feast of THE ASSUMPTION OF THE BLESSED VIRGIN MARY

THE INTROIT. *Gaudeamus.* Tone VII.



**R**EJOICE we all in the Lord, keeping holy-day in honour of the Blessed • Virgin Mary: \* [Choir] in whose Assumption the Angels rejoice and glori•fy the Son of God.



*Ps. xlv.* [Cantors] My heart overfloweth • with a good matter: \* [Choir] I speak of the things which I have • made unto the King.

[Cantors] ∞. Glory be to the Father and to the Son and • to the Holy Ghost: \*

[Choir] As it was in the beginning, is now, and • ever shall be, \* world with•out end. Amen. *Cantor and Choir repeat Rejoice we, etc. as far as the Ps.*

THE COLLECT (*English Use*).

**A**SSIST us on the way towards everlasting life, O Lord: by this solemn feast-day whereon we do call to mind how the holy Mother of God underwent temporal death; and how nevertheless death might not bind in bonds her who bare in the flesh thine only-begotten Son, Jesus Christ our Lord. Who liveth, &c.

THE COLLECT (*Gregorian Use*).

**W**E beseech thee, O Lord; mercifully to forgive the sins of thy people; that we, who of ourselves can do nothing that is acceptable unto thee, may be succoured by the intercession of the Mother of thy Son, Jesus Christ our Lord. Who liveth and reigneth with thee, &c.

**W**E worship the God who is Uncreate, Eternal from all eternity, the Uncaused Cause of all causality, reason and nature. Such is God, whom we worship. But we should therefore also honour and venerate the Mother of God. Now it is not because he hold that Christ's divinity derived its origin from her that we honour her; for the eternal generation of God the Son took not place in time, for that which came forth from her hath the same eternity as the Father. Rather we honour her because we acknowledge a temporal generation, a coming forth in time, through God the Son's voluntary taking of flesh; whereof we do both know the cause and proclaim it with praises. It was for us and for our salvation that we was incarnate (he who is incorporeal and without beginning), in order that taking our likeness he might bring salvation to us who are like him. Having taken flesh without human paternity, he is born of this

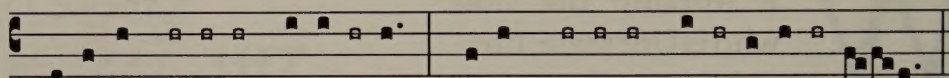
blessed Virgin, himself remaining wholly God and becoming wholly Man; himself wholly God united with his own flesh; wholly Man united with his own Godhead.

In like manner we acknowledge this Virgin to be the Mother of God, and it is for this reason that we are accustomed to celebrate her as one that ever hath repose in God. Today let us proclaim her with holy canticles to be the Mother of God Incarnate, in that we have been so enriched that we are both called and have become the people of Christ. Her let us honour in the Vigils at night. Her let us please by cleanness of mind and body (for she, verily, is the spotlessly pure one, excelling in purity all others save God); for like things are wont to rejoice in like. Her let us honour and serve by mercy and sympathy toward the needy; for if God is honoured by nothing so much as by mercy, doubtless his Mother is also rejoiced in like manner.

She hath made known the ineffable depths of the divine love for us. Through her the long and ancient war which hath been waged against the Creator can now be brought to an end. Through her the reconciliation with him hath been granted, and peace and grace have been given to us. Wherefore let the choirs of

WITH all these things I sought rest, and in whose inheritance shall I abide? So the Creator of all things gave me a commandment: and he that made me caused my tabernacle to rest, and said: Let thy dwelling be in Jacob, and thine inheritance in Israel. He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him: and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of the Lord's inheritance. I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho. As a fair olive tree in a pleasant field, and grew up as a plane tree by the water. I gave a sweet smell like cinnamon and aspalathus: and I yielded a pleasant odour like the best myrrh.

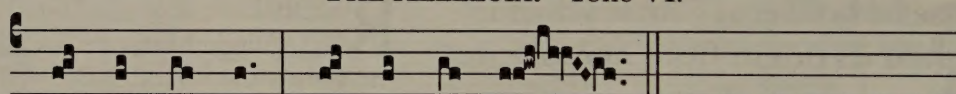
THE GRADUAL. Ps. xlv. Tone V.



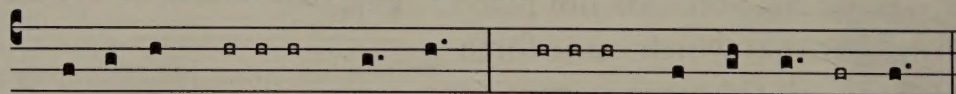
[Cantors] Because of the word of truth, of meekness, • and right-eous-ness:  
\* [Choir] and thy right hand shall teach thee • terrible things.

[Cantors] Hearken, O daughter, and consider, • incline thine ear: \* [Choir]  
so shall the King have pleasure • in thy beauty.

THE ALLELUIA. Tone VI.



Al - le - lu - ia. Al - le - lu - ia.



[Cantors] Mary is taken up into • heaven: \* [Choir] the company of the An•gels is joyful. Cantors and Choir repeat second Alleluia, as above [or, the Sequence Hymn for Feasts of the Blessed Virgin Mary may be sung in place of the last Alleluia.]

Angels and men rejoice together. Together with them rejoice we all, who were one time despised, and now through her are made sons of God. From her we have gathered the fruit of life. Of her we have received the seed of immortality. She hath gained for us all good things. In her God was made Man, and man is made partaker of the Divine Nature. And what could be more wonderful? what more blessed? . . .

✠ THE HOLY GOSPEL (*English & Gregorian Use*). S. Luke x. 38.

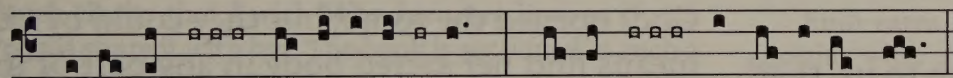
AT that time: Jesus entered into a certain village: and a certain woman named Martha received him into her house; and she had a sister called Mary, which also sat at Jesus' feet, and hear his word. But Martha was cumbered about much serving: and came to him and said: Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her: Martha, Martha, thou art careful and troubled about many things: but one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her. *The Creed is said.*

¶ Or, the following Gospel may be sung instead:

✠ THE HOLY GOSPEL. S. Luke i. 41.

AT that time: It came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the Fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his Name. And his mercy is on them that fear him from generation to generation. *The Creed is said.*

THE OFFERTORY. Tone II.



(*English Use*).

(*Gregorian Use*).

Ps. xlv. [Cantors] • Full of grace are thy lips, \* [Choir] because God hath bless•ed thee for ever.

[Cantors] Mary is taken • up into heaven: \* [Choir] the Angels rejoice and glorify the • Lord, alleluia.

This day the Ark of the living God even the holy and living Ark, wherein once its own Maker had been held, is borne to its resting place in that Temple of the Lord which is not made with hands. Her ancestor David leapeth before it. And in company with him the Angels dance, the Archangels sing aloud, the Virtues ascribe glory, the Principalities shout for joy, the Powers make merry, the Dominions rejoice, the Thrones keep holi-

day, the Cherubim utter praise, and the Seraphim proclaim its glory. This day the Eden of the new Adam receiveth her who was the living garden of delight, wherein the condemnation was annulled, wherein the Tree of Life was planted, wherein our nakedness was covered.

This day the spotless Virgin, who had been defiled by no earthly lust, but rather was enobled by heavenly desires, died only to live without returning to dust. For being herself a living heaven, she took her place today among the heavenly mansions. From her the true Life had flowed for all men, and how should she taste of death? But she yielded obedience to the law established by him to whom she had given birth, and, as the daughter of the old Adam, underwent the old sentence, which even her Son, who

is the very Life itself, had not refused. But, as the Mother of the living God, she was worthily taken by him unto himself.

Eve, who had said 'Yea' to the proposals of the serpent, was condemned to the pains of travail and the punishment of death, and found her place in the shades of the Netherworld. But this truly blessed being had inclined her ears to the Word of God. Her womb had been filled by the action of the

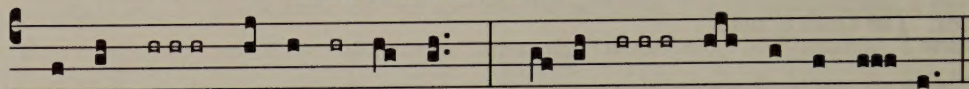
Holy Ghost. As soon as she heard the salutation of the Archangel, she conceived. And the Son of God thus was made Man in her womb, without any physical union or delectation, but solely by the Spirit. And she brought forth her Offspring without the pangs of travail. So was she altogether consecrate unto service of God. How was death ever to feed upon such an one as this? How was the grave ever to eat her up? How was corruption to break into that body into which Life had been welcomed? For her there was a straight, smooth, and easy way to heaven. For if Christ, who is the Life and the Truth, hath said: Where I am, there shall also my servant be: how much more shall not rather his Mother be with him? . . .

An old story hath come down to us, that, at the time of the Falling Asleep of the Blessed Virgin Mary, all the holy Apostles (who were wandering through the world preaching salvation to the Gentiles) were carried up aloft in the twinkling of an eye, and brought together in Jerusalem. And when they were all there, a vision of Angels appeared to them, and the chant of the heavenly powers was heard; and so with divine glory she gave up her holy soul into the hands of God. But her body, which bore God in an ineffable manner, being lifted up amid the hymns of Angels and Apostles, was laid in a tomb in Gethsemane. There for three whole days the angelic song was heard.

**THE SECRET.** We pray thee, O Lord, that the prayers of the Mother of God may avail for the succour of thy people: that we, who do acknowledge her to have departed this life by reason of the condition of our mortal frailty, may feel the effectual succour of the intercession which she offereth unto thee in thy heavenly glory. Through the same, &c.

¶ *The Preface of the Blessed Virgin Mary.*

### THE COMMUNION. Tone I.



(English Use).

(Gregorian Use).

[Cantors] Bless-ed is the womb of the •  
Virgin Mary: \* [Choir] which bare the Son  
of the ever-lasting Father.

[Cantors] Mary hath chosen • that  
good part, \* [Choir] which shall  
never be ta-ken away from her.

**THE POSTCOMMUNION.** O Lord, who hast vouchsafed to make us partakers of thy heavenly banquet: we humbly beseech thee; that we who here observe the Assumption of the Mother of God, may by her intercession be delivered from all the evils that beset us. Through the same, &c.

But after three days, the chant of the Angels ceased, and the Apostles who were present (for Thomas, the only one who had been absent, came after the third day, and wished to venerate the body that had borne God) opened the tomb; but they could by no means find her sacred body in any part of it. But when they only found those garments in which she had been buried, and were filled with the indescribable fragrance which emanated from them, they closed the tomb. Amazed at this wonderful mystery they could only think that he (who is God the Word and the Lord of Glory, which same had deigned to take flesh of the Virgin Mary that he might be made Man, and born in time, to which end he had preserved her virginity without stain after childbirth) must also have been pleased to honour her pure body after death, keeping it incorrupt, and translating it to heaven before the general resurrection . . . §

# 'Whither thou goest, I will go'

## Book review

*Ruth and Naomi - A Story of Friendship, Growth & Change* by Elizabeth Ruth Obbard, ODC (St Anthony's Messenger Press, Cincinnati, Ohio 2003). 101 pages, \$8.95.

**I**N the book of Ruth, we see life from the perspective of two women who work out the theme of God's loving-kindness in scenes which challenge us to find God within the circumstances of own daily lives. (From the Foreward)

The tale of Ruth and Naomi is one of the greatest love stories of the Bible, or so I was told by my sixth grade teacher, Miss Jay. Miss Jay was Japanese. It was during this time that dislike for the Japanese was fairly common. We saw it on television and in the movies; and our fathers fought them. But I liked her and always marveled at her serenity. I never bothered to find out how she came to our shores, for all I knew she was born a US citizen; but she obviously understood the meaning of the phrase, "*Whither thou goest, I will go.*" She recognized the love in it, that sacrifices made for another are the highest form of love.

As with *Magnificat*, Sr Elizabeth Ruth's earlier work; *Ruth & Naomi* presents us with another spiritual endowment. She teaches us this story with such clarity that I wish Miss Jay were here so I could share it with her. The book is sectioned in such a way that Sr Elizabeth Ruth can give us a little intellectual study and a lot of spiritual insight in each chapter. She uses historical and cultural background to elucidate the actual text, but the real glory comes from her experience with women in a communal setting. For those of us in the world, our 'community of women' is often in our family, our office or our parish sisterhood.

There are many aspects to this lovely, sometimes tragic, story. There is a concept of journeying or pilgrimage. Naomi leaves her hometown of Bethlehem, to go with her husband and sons to be settlers in Moab. It was only a few days away from Bethlehem and was the place where Lot and his daughters lived after Sodom and Gomorrah were destroyed. The inhabitants of this region were thought to be the descendants of the incestuous relationship of Lot and were not Hebrews. We also see the aspect of grief and loss. When Naomi's husband and both her sons die, she is alone in a strange land with two daughters-in-law. One, Or-

pah, decides to stay in Moab and return to her family. The other, Ruth, chooses to stay with Naomi. We must keep in mind that neither Orpah or Ruth would have understood the religion of Naomi, a religion that dictates her entire life. When Naomi sets off to return to Bethlehem, Ruth insists on going with her. Neither really knows what will await them, two women traveling alone, one returning and one arriving. Their spiritual journeys are alike in the traveling but at very different levels of expectancy. The most important thing for Ruth is her statement - "*Your God will be my God.*" She is initiating the embrace of faith. Teresa of Avila once said "*Let us go both together, Lord.*" Embracing the pilgrimage is the first step on the journey.

Sr Elizabeth Ruth also presents many images of common human experience. Bereavement, life-changing decisions, joy and struggle are all part of this tale.

Most of what happens in the story revolves around feasts and harvests. Sr Elizabeth Ruth explains the meaning and the details about these feasts. While we measure our time in this way still, we also measure our time in personal joy and tragedy. These women, both widows, were at a new stage in their lives. Naomi, as the widow of a Jew, had certain claims she could lay on family ties and Levitical law is specific about the role and entitlement of a widow. These same laws would not apply to Ruth, because she wasn't a Jew. Through their trials,

Ruth cares for Naomi. She works in Boaz's field, gleaning what she can for their sustenance. When she catches Boaz's eye and he inquires about her, he finds her to be the kinswoman of Naomi. Boaz is a distant relative of Naomi's deceased husband, so she can claim some familial rights from him. When Boaz realizes he is smitten with Ruth, Naomi advises her on the appropriate behaviour and method of courting among the Jews at that time. In this way, they care for and support each other, both physically and emotionally. This is truly one of the greatest love stories in the Old Testament.

Sr Elizabeth Ruth's ability to make all this relative to our New Testament lives is her gift to her readers. Making this story come alive, by showing how these moments echo our own, is the real meat of the book. Her style of writing is easy and accessible and her lucid portrayal of this very human story is wonderful. I thank Miss Jay (wherever she is now) for first telling me to read this story as a love story; and also Sr Elizabeth Ruth for helping all of us to understand truth in our human relationships and our love for God in them.

— Susan Eklund



# The Altar Canopy, also known as Ciborium, Ivory, or Baldaquin,

Is a basic element of a well designed Western Rite church building. It has been a basic element of churches since the early Christian period, in both East and West.

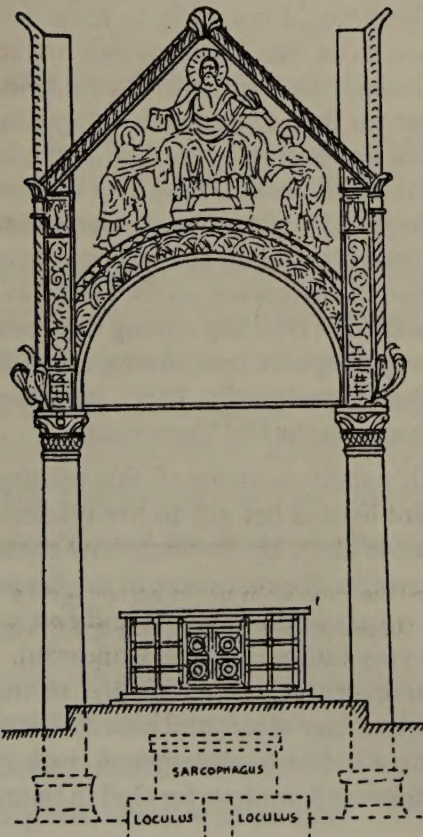
According to Geoffrey Webb, "the architectural structure of the altar, which the Church intends to be presented to the eye, is not complete without some form of canopy. It is, in fact, the feature which most conspicuously provides the altar with the necessary architectural prominence, and causes it to be the focal point of all the lines of the building." [Clergy Review, Sept. 1938, pp. 266-268].



According to Peter Anson, the chief function of the Altar Canopy (from the Latin *conopaeum*) was symbolic. In order

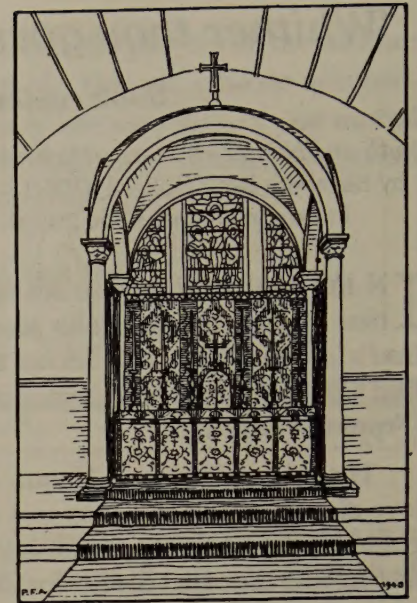
"to emphasize [the altar's] importance as the chief accessory of worship, it was invariably surmounted by a civory of stone, marble, or wood, resting on four columns." [Churches: Their Plan and Furnishing, p. 100]

The earliest Christian Altar Canopies were modeled after pagan Roman *aedicula*, semi-circular shrines for statues of deities, or after the four columned structure (*peristerium*) which stood over significant pagan tombs



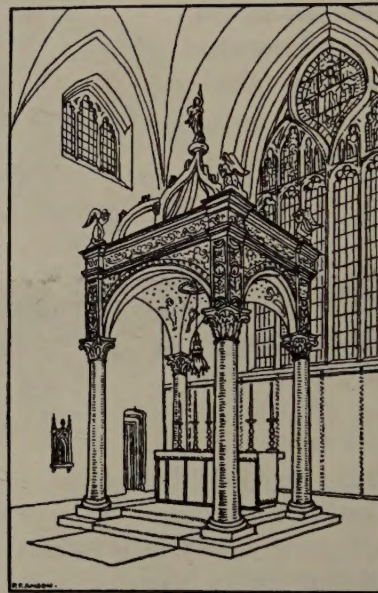
or altars. Canopies were also commonly placed over the seats of important civil magistrates as symbols of their authority derived from that of the Emperor.

There is also an ancient Jewish precedent for the Altar Canopy. We read that "Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and reared up his pillars. And he spread abroad

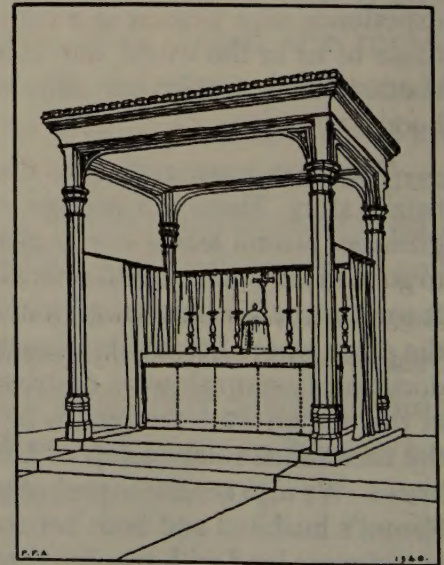


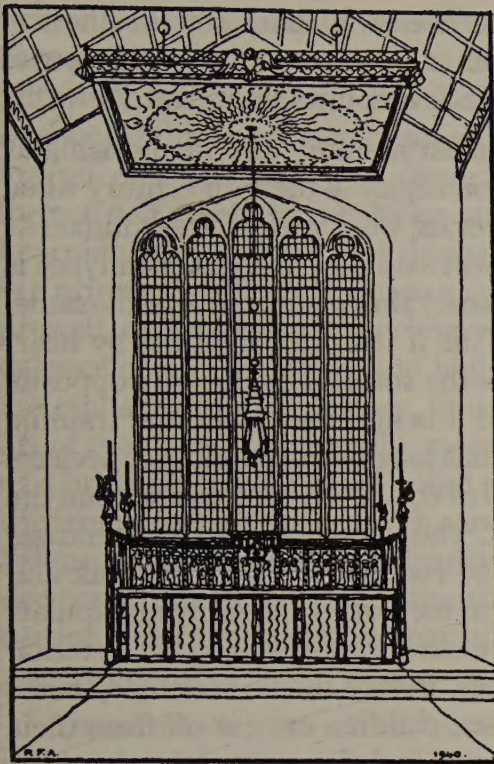
the tent over the tabernacle, and put the covering of the tent above upon it; as the Lord commanded Moses."

Cardinal Schuster explains the early Christian understanding of the Altar Canopy: "In the minds of the early Christians the Altar could never be without the halo of its sacred nature – that is, the Ciborium or Baldaquin in marble or silver. The Altar in its entirety constituted the true Tabernacle of the Most



High, who assuredly could not dwell *sub divo* without a special roof of His own under the lofty vaulting of the *naos*." [The Sacramentary, vol. I, c. 12]. Or, as Edmund Bishop noted: "The canopy served for honour: the existence of a covering over, and marking the seat of the ruler, magistrate, pontiff, existed in the general instinct of the peoples; it was





surely fitting to render the same honour to the seat of Majesty of the King of kings." [*Liturgia Historica*, "On the History of the Christian Altar."]

One of the first references we find to the Altar Canopy in a Christian liturgical context comes from the fourth century, when the Emperor Constantine had a giant *ciborium* erected

over the high altar of the Lateran Basilica in Rome. An exact description, in the *Liber Pontificalis*, still survives – "above, in front, was a silver statue of Our Lord, seated on a chair 5 ft. in height, and weighing 120 lb.; and around were twelve silver statues of the Apostles, each weighing 90 lb. The whole weight of the upper part of the baldachino and its thirteen statues, resting on four columns, was 2,025 lb. of silver." [Francis Bond, *The Chancel of English Churches*, p. 21] Perhaps the oldest surviving example of an early Christian *ciborium* is at S. Apollinare in Classe, Ravenna (806-816).



The Altar Canopy can be seen almost universally in Christian churches in the 7th, 8th and 9th centuries. From the 10th century, however, its use began to decline outside of Rome. Much of this had to do with the rise of Gothic architecture, and a change in both the length and position of altars.

The Altar Canopy disappeared in many medieval churches; but in some places in medieval England especially, the early Christian Altar Canopy morphed into the form of the "Tester" (from the old French *teste*, "a head").



According to Peter Anson, the medieval English Tester was "usually made of wood, either with moulded panels or a flat surface of boards within a carved cornice. A tester is suspended from the ceiling, and may be rectangular, oblong, round, or conical. The essential point is that it should cover the footpace as well as the altar." [pp. 101-102]

Further specifications are given by J. B.

O'Connell: "The tester may be of carved wood, coloured or uncoloured, or it may take the form of a framework of timber (often gilded), lined with silk or brocade, or other rich fabric, with a valance and/or behind, a hanging curtain of the same material ornamented with gold braid or galloon, and with fringe or tassels ... White or red is generally used, the former being appropriate for the altar where the Blessed Sacrament is reserved." [*Church Building and Furnishing*, pp. 189-190]



You may have noticed the large white muslin canopy – a.k.a. "baldachin" or "tester" – above our Altar. Please note that this is merely a prototype to give the faithful an impression of the dimensions. The final product may be made of either carved wood (with an 'oculus' or aperture to let the light in) or some beautiful patterned cloth. We are certainly open to suggestions from artistic and visionary types. Thanks to Fr. John, Sbdn. Benjamin, Jason Falcone, Stuart Steffen, and Lynn Vandenbos for helping with the assembly of the prototype.

# THE UNGODLY WAR ON MEMORY

By Subdeacon Bede (Raymond) Tripp

But when I *remember* where I have been,  
And the fair landscapes that I have seen,  
THOU seemest the only permanent shore,  
The cape never rounded, nor wandered o'er.

— H. D. Thoreau

**M**OST of us when we remember things think of the past. We forget that when we call past experience of any kind to mind, those building blocks actually come alive as we labor to embody God's image within us. The same applies in all areas, for example, to heroic behavior from literature or to a famous painting of a noble theme. Memories are not really "long ago," they are now and, therefore, potentially forever. It is more than a play on words, therefore, to say it is good to *remember* memory, for it is a divine and mysterious force, without which our lives would lack all continuity. Memory integrates experiences and defines our identity. Thinking is mostly recalling—Plato called it recollection. The comparison is inelegant but apt, but without memory our mind would be like a loosely packed bag of sand, or as Thoreau put it: "a parcel of vain strivings tied by chance bond together . . . encircled by a wisp of straw."

So, it is good to remember that this precious power of memory has long been under attack, and at least as far as public education is concerned has all but been defeated. The attack upon memory is not the stupidity of ignorant educators and know-nothing teachers, but a deeper and more sinister attack upon our very nature waged through these arrogant "front men," who have through their petulant and rebellious ego-

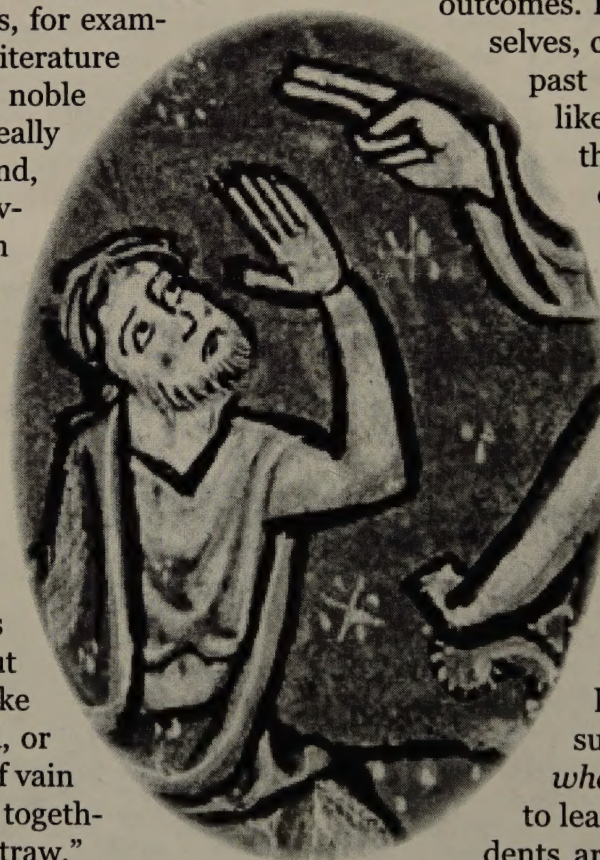
tism made their lives available to the Brothers of the Shadow. One can be sure that any widespread public malady is never only an accident.

The war against memory and memorizing as part of education began in the 17th century when educational liberals were called "free thinkers." (Remember, Swift said that to resist such types is to fight with beasts.) The war cry remains the same: "drill and kill," as if learning anything by heart would suppress the soul, when the very opposite is the case. And it is now a sad fact that training of the memory has long been abandoned, because those in control of education want to abandon the best of the past. The immediate result, of course, is ignorance, and rootless people with weak and confused cultural memories are easily manipulated. But there are other long-reaching even eternal

outcomes. Before they can defend themselves, children are cut off from their past and left culturally denuded like a clear-cut hillside, open to the storms and subject to moral erosion.

The liberal educator says many things which on the surface sound good and appear to make sense. He argues that memorizing stifles creativity. He wants the students "to think for themselves," and thus to make their "learning into a "real growth experience," etc. He never questions the negative assumptions about human nature which lurk in such statements. He never asks *what* learning is or *what* there is to learn or what *real* means. If students are to be trained "to think for themselves," what kind of a self are they thinking for? and so on. He doesn't want us to catch on.

The fact is that students are encouraged "to express" themselves before they have a proper Christian or for that matter much of any kind of self to express. Obviously the language of the liberal educator is corrupt. Students who have been cut off from the best that has been thought and



written cannot express themselves, because they have nothing to express, beyond the natural fallen self which we all inherit. But there is a huge difference. Unlike past generations they are receiving no mental training in overcoming this unformed self driven largely by emotional impulses. Learning a few of the best things from the past is a primary intellectual weapon against a chaotic present, and memory is a primary weapon in the defence of love, heroism, and high ideals as they are embedded in the history, literary works, and art of the past. Traditionally, memory has served as a bridge to noble behavior and thought, and to the language itself, all of which serve as a counterbalance to contemporary vulgarity. Good writing can come only from a mind structured with information, which is to say, memories. As the saying goes, you cannot write writing.

The situation in so-called “secular” education, if there is such a thing, is bad enough, but the effects of abandoning memory as the door into the best of the past are not easily contained. Forgetfulness leaks into religious attitudes and creates another even greater blur and vulnerability. The meaning of the word “religious” dwindles into “nice.” At the very best, a generalized “natural goodness” which is not anchored and guided by religious forms soon melts into mere sentimentality, health food stores, and the “good cause-ism” espoused by local “charitable organizations.” These are perhaps better than nothing; but such confusion between social work and strengthening one’s mind and using it as one instrument toward saving one’s soul leads in turn to further disintegration of the better sides of the personality anchored in Christ. It is not for nothing that “Do this in remembrance of me” is included in the Mass.

For if we are to imitate Christ, we must strive to *remember* who He is, and to keep His image before us diligently as we can. One might say that the ultimate, full, and continuous memory of Christ describes Salvation, when we finally and fully remember our true nature as God’s children. The ceremonies and rituals of the Church are quintessentially acts of memory and memorizing. The things which we “know by heart” will come to our aid and stand by us. C. S. Lewis has a name for people without such solid, clear memories. He calls them “men without chests”; and in the war

between mere mind and raw body, he reminds us that to be without a “chest,” that is, to be without a heart that remembers, is to risk the outcome.

Perhaps the greatest cheat of liberal education concerning memory is to relegate it to the past, when having memories defines the eternal present. Real memory is a religious act which should become a habitual and deep part of us, for real memories are always *now* and in the last analysis aimed at heaven. It is only when we *forget*, that memory slips into the past, where it is useless. Next to love—which never forgets—memory is an essential part of our relation to Christ. Indeed can love and living memory be separated? To the degree that we truly love Christ, we will also to that degree remember Him, and He will be with us now. This is the last thing the liberal educator wants. That is why he attacks memorizing even a few lines of poetry and tries to disguise his hatefulness in the psychological jargon of “meaningful learning experiences,” teaching children “to think for themselves,” and so on.

The true direction, as we have seen, of his animus against memory is against noble thoughts and all things beautiful and holy. Phrases like “meaningful learning experiences” mean nothing except “pleasing to an unfortunate child who knows no better.” The educator’s language is at best circular and empty, at worst a devilish lie. He won’t say it, but the one thing he does not want anyone to remember is, of course, God. And if our memory is so enfeebled from lack of use that we cannot remember who we were yesterday, he will have succeeded. The liberal educator not only misunderstands the role memory plays in shaping each generation and supplying the basis for continuity to culture and sanity to the individual, he also grossly misunderstands the role of memory in the marriage of time and eternal now. His attack upon memory is a kind of cultural suicide.

In sum, Salvation itself, individual and collective, can be viewed thus as the ultimate act of loving memory, memory so complete, self-sacrificing and vital that it can never be forgotten — and in the meantime we need all the practice we can get, even if it sounds like the Gettysburg address or a few good lines from Shakespeare, or the 23rd Psalm recited from memory. §

## Report on the 2004 Parish Life Conference in Austin, Texas

Submitted by three of our Teen SOYO members:  
Vanessa Mahan, Katie Huft, and Emily Huft.

**T**HE 2004 Parish Life Conference was a wonderful experience. Not only did it serve as a learning tool for improving our youth group; we got to know people of all ages from our Church. The Eastern traditions were fascinating. We managed to endure long periods of standing in the chapel and stumbling through the unfamiliar, yet beautiful songs. Most importantly, we spent time with members of the Orthodox Church, learning new tactics for the youth group and making new friends from around the Southwest Region. The conference was not only influential, but it was also supportive of the four pillars that the regional youth group (SOYO) is based on. The entire conference was based on these four pillars.

**Fellowship.** Throughout the entire conference, we were able to meet and become friends with other Orthodox teens. We went to Volente Beach Water Park, where we were given the entire afternoon to get to know our fellow Orthodox teens better.

**Worship.** It would not be a church conference if we didn't go to church. We attended three to four services a day: Orthros, Vespers, Compline and on Saturday and Sunday, Divine Liturgy. These services were mostly Eastern Rite. The Eastern Rite services were both interesting and beautiful to witness and take part in.

**Service.** This year our service project was to go to Bull Creek Park and clean it up. We spent most of the day walking around the park picking up trash. This great experience gave us the chance to help the environment and to get to know the other teens we were working with.

**Witness.** Instead of non-Orthodox people witnessing Orthodoxy, we were given the chance to witness the Eastern Rite service and culture. Since the majority of the services were Eastern Rite, we were able to get an idea of what the Eastern Rite is all about. There were two Haflis. Haflis are Arabic dances. We all thought these were a blast. We got to learn how to dance, Arabic style.

All three of us had an amazing time at the Parish Life Conference this year. We were able to make new friends and to learn more about Orthodoxy and our youth group.

## 'You are God: we praise You'

**W**E recently ordered a copy of a new Scripture translation which promised to be faithful to tradition, etc., and render God's word into English. I think it is called the "English Version Bible". It avoids the gender neutering and other foibles of the NRSV and most new English Bibles. However, I tossed my copy of the "English Version Bible" quickly upon discovering that it is a "You God" version.

Who needs a corrupt translation of Scripture that systematically removes the intimate second person expression from the sacred texts? Why apply the impersonal "You" form to texts that in every real language, including liturgical English, are expressed in the intimate "Thou" form? I see no argument for forcing the impersonal language of fornication and finance onto sacred texts from which we are to learn the very meaning of Love and genuine intimacy. How are the young to learn the language of the heart in intimate converse with God, and with beloved others, when this very language is suppressed from the sacred texts and the liturgical prayers they are taught?

The liturgical texts provided in our Archdiocese for both Eastern and Western Rite prayers all retain the intimate form. For example, Psalm 63 (62) from *St. Dunstan's Plainsong Psalter*: "O God, thou art my God; early will I seek thee. My soul thirsteth for thee, my flesh also longeth after thee in a barren and dry land where no water is." And, for example, the Priest's prayer at Great Vespers from *The Liturgikon*: "O Lord our God, who didst bow the heavens and come down . . . Look upon thy servants and thine inheritance; for unto thee, the fearful Judge who yet lovest mankind, have thy servants bowed their heads . . ."

It is precisely from the Church services, the sacred texts, and the memorized forms of prayer, that human hearts, both young and old, learn the truth of intimacy with God and with his beloved children. This language of authentic and virtuous intimacy cannot be learned from the world, the flesh, or the devil. It is not taught by the news media, entertainment industry, state schools, or modernist and updated soulless churches. Thank God for the Shakespeare Festivals and their devoted directors, thespians and audiences. Thank God for the publishers and godly prelates who have not given in to the worldly wise who claim nobody understands the intimate second person forms of the English language and therefore we must denigrate every English text to the standard of impersonal expression. Thomas Nelson Publishers sell books and make money. It may be they bet they will make more money on "You God" than on honest translation work with English texts.

We have heard that the next rendering of the "Orthodox Study Bible" will be in "You God" impersonal English. It will thereby, according to our logic, be unsuitable for use by persons of any age or gender, under any circumstances, corporate or private, who desire the refreshing waters of God's word. We are told a reason for the new study Bible is to provide an English text of the Septuagint Old Testament. However, rendered in "You God" we regard this text to be unsatisfactory, whatever its other merits.

A beautiful English text, free of such distortions, is currently available: *Septuagint with Apocrypha: Greek and English*, Sir Lancelot C. L. Brenton, Hendrickson Publishers, 1851. The price at "christianbook.com" is \$24.99 or at "amazon.com" for \$30.57 and a bargain at that. Also see: *Neither Archaic Nor Obsolete* by Toon & Tarsitano, available St. Mark's Bookstore. §

# AUGUST ANNO DOMINI 2004

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>1</b> <b>SAINT PETER'S CHAINS</b> Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	<b>2</b> S. Stephen of Rome, BM	<b>3</b> Invention of S. Stephen, Protomartyr	<b>4</b> Feria (Trinity VIII) Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>5</b> Our Lady of Snows Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>6</b> TRANSFIGURATION OF OUR LORD Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>7</b> HOLY NAME OF JESUS
<b>8</b> TRINITY IX Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	<b>9</b> Vigil of S. Laurence	<b>10</b> S. LAURENCE, DEACON & MARTYR	<b>11</b> Ss. Tibertius & Susanna, Mm. Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>12</b> Feria (Requiem) Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>13</b> Ss. Hippolytus & Cassian, Mm. Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>14</b> Vigil of the Assumption Latin Mass – 9 AM Oblates (see below) Evensong – 4 PM
<b>15</b> ASSUMPTION OF THE B.V.M. Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	<b>16</b> S. JOACHIM, FATHER OF THE B.V.M.	<b>17</b> Octave of S. Laurence	<b>18</b> S. Helen, Empress Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>19</b> Within Octave of the Assumption Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>20</b> Within Octave of the Assumption Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>21</b> Within Octave of the Assumption Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM
<b>22</b> TRINITY XI Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM Deacon Mass – 10 AM Evensong – 4 PM	<b>23</b> Vigil of S. Bartholomew	<b>24</b> S. BARTHOLOMEW, APOSTLE	<b>25</b> S. Hilda of Whitby, Abs. Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>26</b> S. Zephyrinus of Rome, BM Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>27</b> Feria Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>28</b> S. Augustine of Hippo, BCD Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM
<b>29</b> BEHEADING OF S. JOHN BAPTIST Matins – 7:30 AM Low Mass – 8 AM School – 9:10 AM High Mass – 10 AM Evensong – 4 PM	<b>30</b> Ss. Felix & Adauctus, Mm.	<b>31</b> S. Aidan of Lindisfarne, BC	<b>1</b> S. Giles, Ab. Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>2</b> S. Stephen of Hungary, KC Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>3</b> Feria (Trinity XII) Matins – 7 AM Low Mass – 7:30 AM Evensong – 4 PM	<b>4</b> S. Gorazde of Prague, BM Matins – 8:30 AM Latin Mass – 9 AM Evensong – 4 PM

The **Benedictine Oblate Retreat** will occur on Saturday, August 14, at S. Columba's Church in Lafayette. We will have Mass here at 9 AM and then travel to Lafayette for Matins and the Retreat.

Also, two training sessions are planned for the **Guild of S. Vincent** (altar servers) – Sunday, August 1 and Sunday, August 15, for approximately an hour after the 10 o'clock Mass.



**ABOVE** – The Falcone family – John (Gregory Ignatius), Diana (Mary Anne), and Jason (Zacharias) – newly chrismated. Their sponsors were Sbdn. Benjamin Andersen, Dcn. Vladimir MacDonald, and Nancy Stuart Steffen.

**BELOW** – Stephen and Andrew Greenlee in front of the Metropolitan Museum of Art in New York City. Fr. John, Stephen and Andrew made a day trip to New York recently to see the exhibit "Byzantium: Faith and Power" before it closed.



Grillmeisters Guy Huft and Rdr. Vincent Brechtel prepared all the meat dishes for the Churchwomen's fundraiser luncheon, on Saint James the Greater Day, Sunday, 25 July. Many thanks to all who helped.



From left – Jim Haskins, Tricia and William Langon, John Branson, and Rdr. David Felker, enjoying the food and fellowship at the S. James Day Luncheon.

Carol McCabe with son Guy and her daughter-in-law Dana. Carol took a leading role in the luncheon, which raised a total of \$324!



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Address correction requested



The LION is not an official publication of any entity. Fr. John C. Connely Rector, St. Mark's Parish of Denver, Colorado. Matushka Deborah Connely is staff photographer and Bookstore manager. Sub-Deacon Benjamin Andersen, design.

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